

# Surah 17 Surah Bani Israa'eel

## BANIISRAA'EEL

### THE LINK BETWEEN SURAH BANI ISRAA'EEL AND SURAH NAHL

**By Name:** The fact that Allaah is the Controller and Helper can be appreciated from the manner in which the bee (Nahl) makes honey by Allaah's inspiration. Non-acceptance of this will attract the same plight and punishment suffered by the Bani Israa'eel when they were arrogant and caused corruption on earth.

**By Content:** *Surah Nahl* mentions how the Mushrikeen requested Allaah's punishment. When the Mushrikeen of Makkah dared Rasulullaah ﷺ to afflict a punishment upon them, Allaah responded by afflicting them with a severe drought. This is mentioned in verse 112, where Allaah says, **"Allaah gives the example of a town that was peaceful and tranquil..."**

However, this punishment was not intended to annihilate them. Allaah later removed the drought, giving them the opportunity to appreciate His favour on them and to repent. However, instead of deriving a lesson from the punishment, they continued with their arrogant ways and requested a miracle to prove Rasulullaah ﷺ's truth.

With regard to this Allaah says, **"The Kuffaar say, 'Why is some Aayah (a miracle of our choice) not sent to him (Rasulullaah ﷺ) from his Rabb?'"** [Surah Ra'd verse 7]

*Surah Bani Israa'eel* now discusses one of the greatest miracles viz. the *Mi'raaj*. The message is clear: Any nation that refuses to believe in a miracle when they ask for one is always destroyed, just as the Thamud were destroyed after refusing to believe in the miraculous camel.

### A SUMMARY OF THE SURAH

This *Surah* discusses the *Mi'raaj*, which serves as a proof of *Towheed*. The verses of the *Surah* explain that miracles are meant to warn people that they will be destroyed if they reject them.

The central theme of the *Surah* is *Towheed*, for which the miracle of *Mi'raaj* took place, is discussed in detail in the concluding verses of the *Surah*, where Allaah says, **"Say, 'Call Allaah or call Ar Rahmaan. By whichever name (from his 99 names) you call to Him, (it makes no difference because) to Him alone belongs the most beautiful names.'"** He may be called by any name, as long as none other is summoned.

Allaah then teaches people how to pray to Him. He says, **"Do not recite (the Qur'aan) loudly in your salaah (so that you do not disturb others and not to cause the Mushrikeen to mock you), nor softly (so that your followers are able to hear and learn), but seek a path in between these (two extremes)."** The reason for calling to Allaah only is then given when Allaah says, **"Say, 'All praise is for Allaah, Who has not taken a child (has neither sons nor daughters), has no partner in kingdom and is not so weak that He requires an assistant. Declare His greatness in abundance.'"** Only Allaah can be worshipped and relied on for help because only He has the above attributes. This *Surah* contains ten verses pertaining to *Towheed* and five that concern miracles.

سُبْحَنَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Compassionate, the Most Merciful.

نَزَّلَهُ لِزَيْنِيبَ مِنْ أَيْدِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ①

**1. Pure is that Being Who transported His slave (Rasulullaah ﷺ) by night from Masjidul Haraam (in Makkah) to Masjidul Aqsa (in Jerusalem), the vicinity (vicinity) of which We have blessed (the area was the place of worship of all the Ambiyaa, many of whom are buried there; it is revered by Muslims as well as others and the area is well irrigated and fertile), to show him Our Aayaat. Undoubtedly, He is the All Hearing, the All Seeing.** (This verse speaks of the miraculous journey of Rasulullaah ﷺ from the Masjidul Haraam to Masjidul Aqsa, a journey referred to as "Israa". He was taken there on an animal known as Buraaq which was a long white animal that was larger than a donkey but smaller than a mule. It travelled extremely fast because every step of Buraaq reached as far as the eyes can see. At Masjidul Aqsa, Rasulullaah ﷺ led all the Ambiyaa ﷺ in salaah. Thereafter, he was raised up to the heavens, a journey known as "Mi'raaj". He was met by several Ambiyaa ﷺ in the seven heavens, all of whom welcomed him. He was also shown Jannah and Jahannam and many wonders of Allaah's creation. He spoke to Allaah there and the five Fardh salaah were given to him as a gift to the Ummah. He was then returned to Makkah. All this transpired in less than a single night and Rasulullaah ﷺ was taken to all these destinations in his physical body and in a conscious state.)

وَاتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ أَلَّا يَتَّخِذُوا مِن دُونِي وَكِيلًا ②

**2. We granted Moosa (عليه السلام) the Book (the Torah) and made it a (means of) guidance for the Bani Israa'eel (instructing them) "Do not take another besides Me as a helper."**

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ③

**3. O the progeny of those whom We boarded (on the ark) with Nooh (عليه السلام)! He was indeed a grateful slave.** (So become like him and thank Allaah for all He has given you.)

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَءِيلَ فِي الْكِتَابِ لُفْسُدَ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ④

**4. We announced to the Bani Israa'eel in the Book (Torah), "You will certainly cause (much) corruption on earth twice and you will certainly engage in great tyranny (against other people)."** (This verse could refer to several incidents in the history of the Bani Israa'eel, all of which fit the description given here. The same applies to the forthcoming verses. Please refer to the detailed books of Tafseer for the details.)

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولَىٰ بَاسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا  
مَّفْعُولًا ۝

5. “When the promise of the first of the two (periods of corruption) comes, (then as punishment for this) We will send against you such slaves of Ours (your enemies) who will be great warmongers, and they will barge into homes (killing and destroying whatever they can without any concern for you). This is a promise that will be fulfilled.”

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ۝

6. (Allaah told them further,) “Thereafter We will restore your authority over them (over your enemies), reinforce you with wealth and children, and greatly multiply your numbers (so that you may have a large and powerful army).”

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيُسُوءُوا وُجُوهَكُمْ  
وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتِيرًا ۝

7. “If you do good (obey My commands), you will be doing good for yourselves and if you do evil, it will be to your detriment (because you will suffer the punishment for it). When the second promise (punishment) will come (We will again allow your enemies) to distort your faces (to disgrace you), to enter the Masjid (Masjidul Aqsa) as they entered the first time (without any respect), and to destroy everything they are able to.” (The power of the Bani Israa'eel will be destroyed forever.)

عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُدتُّمْ عَدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ۝

8. (Allaah also told them,) “The time is near when your Rabb will have mercy on you (after the second punishment). However, if you repeat (your evil actions) We shall repeat (the way in which you were treated). We have made Jahannam a prison for the Kaafiroon.”

إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ۝

9. Surely this Qur'aan leads to a path that is straight (just and upright) and it conveys the good news to the Mu'mineen who do good deeds that they shall have a great reward.

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَتَيْنَا لَهُمْ عَذَابًا أَلِيمًا ۝

10. ...and (it also tells them) that We have prepared a painful punishment for those who do not believe in the Akhirah.

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا ۝

**11.** (When experiencing hardship,) **Man prays for evil (death) just as (fervently as) he prays for good** (when he wants something good). **Man (in general) was always hasty** (he is prone to do things without thinking about the consequences).

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتٍ فَمَنَّا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابِ وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا ۝

**12.** We have made the night and the day two signs (that demonstrate Our might). We have darkened the sign of the night (allowing you to rest peacefully) and made the sign of the day bright so that you may seek Allaah's bounty (engage in earning your livelihood during the daylight) and (by the passing of days you may) know the count of years and (so that you may know how to make other types of) calculation (such as calculating weeks, months, years and generations and other periods). We have explained everything (to you) in (distinct) detail.

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ۝

**13.** We have bound every person's (record of) actions on his neck (wherever a man may be, his every act is recorded). (Eventually, when he dies, this record is closed until finally) **On the Day of Qiyaamah We shall take out for him a book** (this record containing all his actions he carried out in this world) **that he will see open before him.**

إِقْرَأْ ذِكْرَكَ الْيَوْمَ عَلَيْكَ حَبِيبًا ۝

**14.** (It will then be said to him) **“Read your book. Today you are enough (quite capable) to take stock of yourself** (you can see your actions for yourself and you need no one else to question you).”

مَن هَتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ۝

**15.** Whoever is rightly guided is guided for his own benefit (because he will enjoy the fruits of it) and whoever has strayed (from the truth) has gone astray only to his own detriment (to his own loss because he alone will suffer the punishment for his wrongdoing). **No soul shall bear the burden of another** (each person will suffer punishment for the sins s/he committed and not for the sins that others commit). (However, no person suffers punishment without prior warning because) **We shall never punish (anyone) until We send a messenger** (who informs him about the consequences of his actions).

وَإِذَا أَرَدْنَا أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا ۝



**16. When We intend to destroy any town, We command** (through Our Ambiyaa ﷺ) **those of them who lead a life of luxury** (to submit to Allaah and to fulfil the injunctions of Deen). (Failing to heed the command,) **They then sin in the town** (and influence the poorer people to do the same), **because of which Our decree** (punishment) **becomes justified against them and We completely annihilate** (destroy) **them.**

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا ﴿١٦﴾

**17. How many generations have We destroyed after Nooh** ﷺ? **Your Rabb suffices as the Knower and Seer of the sins of His slaves.** (He knows the wrong they do and exactly why they deserve punishment.)

مَنْ كَانَ يَرْيِدُ الْعَاجِلَةَ عَجَلْنَا إِلَيْهَا مَا تَشَاءُ لِمَنْ يُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلُهُ مَا هُوَ مُوَمَّئِرًا ﴿١٧﴾

**18. Whoever desires the pleasures of this world, We shall speedily grant** (him/her) **whatever We will** (not necessarily what s/he wills) **for whoever We will** (and not for everyone who wills it) **in this very world, and then We will appoint Jahannam for him. He will enter it admonished** (condemned) **and rejected.**

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعِيرًا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعِیُهُمْ مَشْكُورًا ﴿١٨﴾

**19. (On the other hand,) Whoever desires the Aakhirah and exerts** (strives) **himself for it as he ought to and is a Mu'min, then such are the people whose deeds will be appreciated** (by Allaah and He will reward them abundantly).

كُلًّا نُمِدُّ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿١٩﴾

**20. We grant to all** (to both groups), **to these** (those who desire the Aakhirah) **and to those** (those who desire the world) **from the grace** (bounty) **of your Rabb** (in this world). **The grace** (bounty) **of your Rabb is not restricted** (Allaah gives to everyone without His treasures being depleted).

أُنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلِلْآخِرَةِ الْكِبْرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢٠﴾

**21. See how We have favoured** (preferred) **some over others** (by giving some more and others less). **Without doubt the Aakhirah is greater** (than this world) **in ranks** (status) **and greater in favours,** (It is therefore those with greater status and greater favours in the Aakhirah who will truly be fortunate, not those who have more status and wealth in this world.)

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَكْدُورًا ﴿٢١﴾

٢١

**22. Do not take on** (believe in) **any Ilaah together with Allaah, for then you will be reproached** (condemned to Jahannam) **and without help** (against Allaah's punishment).

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا يَٰأَيُّهَا وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبْعَثَنَّ عِنْدَ الْكِبَرِ أَحَدَهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا قَوْلًا وَلَا تَنْهَهُمَا وَقُلْ لَهُمَا قَوْلًا رَّيْمًا ﴿٢٣﴾

**23. Your Rabb has commanded that you worship only Him and that you treat your parents kindly. If any one of the two (of your parents), or both of them reaches old age with you, (especially) then do not even tell them “Oof!” (or anything else that may cause them hurt) and do not rebuke them (even though they may be at fault). (Always) Speak gently to them. (Never raise your voice when speaking to them, speak with respect and never speak to them harshly.)**

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ﴿٢٤﴾

**24. Lower for them the wings of humility (always be humble and soft-hearted towards them) out of compassion (kindness) and say, “O my Rabb! Show mercy to them (my parents) as they had (been merciful towards me when they) raised me when I was young.” (Just as parents are merciful towards their children when their children are little and depend on them, the children should also show mercy towards their parents when their parents grow old and depend on them.)**

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنَّ تَقُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غُفُورًا ﴿٢٥﴾

**25. Your Rabb knows best what is in your (souls) hearts. (He knows your intentions when you care for you parents). If you are righteous (obedient to Allaah and your parents) then surely He is Most Forgiving to those who turn to Him (Allaah will forgive those who sincerely repent for their sins).**

وَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذُرْ رِبًّا رَّبِّكَ ﴿٢٦﴾

**26. Give the relative his right (maintain good relations with relatives), as well as (give the rights to) the poor and the traveller (assist them in their need). And do not be extravagant (do not be wasteful).**

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ۖ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾

**27. Without doubt, the extravagant ones (those who waste) are the brothers of the Shayaateen (because they behave just like the Shayaateen). And Shaytaan (Iblees) was ever ungrateful to his Rabb. (Whereas Allaah gave Iblees the bounty of intelligence, he was ungrateful by using it to disobey Allaah's command. Muslims should avoid behaving in this manner. They should therefore use the bounty of wealth in ways that please Allaah and not against His commands.)**

وَإِمَّا تَرَضْنَ عَنْهُمْ نُبْتَغَاءَ رَحْمَةٍ مِّنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾

**28. Should you have to avoid them (your relatives, the poor or travellers because you have nothing to give them) seek mercy (kindness) from your Rabb that you expect (to receive at some time, so that you will**

be able to help them), then speak to them with gentle words (explaining to them kindly why you are unable to assist and that you will try to do so as soon as you can).

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَوْتًا مَّحْسُورًا ﴿٢٩﴾

**29. Do not keep your hand fastened to your neck** (do not be stingy with your wealth), nor spread it wide open (do not spend so excessively that you are left in poverty), otherwise you will be reproached and empty handed. (Moderation in spending is therefore essential.)

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣٠﴾

**30. Verily your Rabb increases and decreases the provisions of whoever He wills. Indeed He is Informed and Watching over His slaves** (and therefore knows who is most deserving).

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطَاً كَبِيرًا ﴿٣١﴾

**31. Do not kill your children out of fear of poverty** (by aborting unborn children fearing that you will be unable to support them). We (alone) shall provide for them and for you (you therefore need not fear for their provisions). Killing them is indeed a grave sin.

وَلَا تَقْرَبُوا الزَّوْجَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾

**32. And do not even draw (go) near to fornication** (do not indulge in anything that may lead to it). It is truly an indecent (shameless) act and the worst of ways (because it leads to immorality and illegitimate children in society and also leads to Jahannam).

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿٣٣﴾

**33. And do not kill a soul that Allaah has forbidden except with a warrant** (such as a penalty for a crime). Whoever is killed unjustly, then verily We have granted authority to his heir (to have the murderer executed), so let him not transgress in execution (by executing someone else, executing without sufficient evidence or harming the murderer before his execution). Indeed he (the heir of the murdered person) shall be assisted (by Allaah when he does not transgress).

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٣٤﴾

**34. And approach not the wealth of the orphan only in a manner that is best until he comes of age** (Never misuse the wealth of orphans in your care while they are underage and unable to use their

money. However, when they come of age and are capable of managing their own finances, their wealth should be given to them). **And fulfil the pledge** (pledges made with people as well as pledges made with Allaah). **Certainly, questioning shall take place** (on the Day of Qiyaamah) **with regard to pledges** (and people will be taken to task for breaking their pledges).

وَأَوْفُوا الْكَيْلَ إِذَا كُنْتُمْ وَزِنَافِ السُّطُرِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾

**35. Measure in full when you measure** (goods for people) **and weigh with proper scales** (so that others are not cheated). **This is best and better in the final outcome** (because it leads to mutual trust and rules out disputes).

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

**36. And do not pursue what you have no knowledge about** (do not comment on subjects you have no knowledge about or speak about something that has not been verified). **Indeed questioning** (on the Day of Qiyaamah) **shall take place with regard to** (what) **the ears** (heard), (what) **the eyes** (saw) and (what thoughts and wrong beliefs) **the hearts** (harboured).

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾

**37. And do not walk haughtily** (proudly) **on earth** (strutting with your heads in the air). **You can certainly not tear the earth open** (with your strutting), **nor can you reach the height of the mountains** (by lifting your heads in the air. This proud manner of walking is therefore futile because you cannot achieve anything by it).

كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾

**38. The evil of all of these** (acts mentioned above) **is detestable** (cause displeasure) **to your Rabb** (so avoid them).

ذَٰلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُنْفِلِي فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣٩﴾

**39. These** (advice and guidance) **are from the matters of wisdom that your Rabb has revealed to you** (O Muhammad ﷺ). **Do not ascribe to Allaah any other Ilaah, for then you will be cast into Jahannam, reproached** (condemned) **and rejected.**

أَفَلَمْ نَكُفِّرْكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾

**40. (Referring to the belief of the Mushrikeen that the angels are Allaah's daughters, Allaah says,) Has your Rabb chosen sons only for you** (because you love to have sons) **and taken the angels as His daughters? You are surely making a preposterous statement** (a huge blunder by choosing for Allaah what you dislike for yourselves although you regard Him to be your Rabb).



وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ۝٤١

**41. Verily We have explained (matters in many different ways) in the Qur'aan so that they (the Mushrikeen) may take heed (think and become Muslims). However, it (the explanations given in the Qur'aan) only increased their resentment (for the truth because they refuse to shift their positions and do not want to accept the truth).**

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَآبْتَغُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ۝٤٢

**42. Say, "If there were other Aaliha (other deities controlling affairs) with Allaah as they (the Mushrikeen) claim, then they (the other deities) must have surely sought an inroad to attack the Owner of the Arsh (of Allaah)." (If they had found a route to Allaah and to rule with Him, there would certainly be disputes because no two can think alike. Had such disputes arisen, the system of the universe would not have functioned so perfectly as we see it because while one god would want something, another would want something else and two opposing events cannot take place simultaneously. If ever there were to be a fight between the gods, the most powerful would have defeated the others, meaning that He is the One Supreme.)**

سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ۝٤٣

**43. Allaah is Pure, Exalted and extremely high above what they say (no god of the Mushrikeen can ever match Allaah in any attribute).**

تَسْبِيحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ ۚ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ۝٤٤

**44. The seven heavens and earth together with whatever is within them (all of creation) glorify Him. There is nothing that does not glorify His praises, but you do not understand their glorification (even matter that seems inanimate to us humans glorifies Allaah without us realising it). Undoubtedly He is Most Forbearing, Most Forgiving.**

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا ۝٤٥

**45. When you (O Muhammad ﷺ) recite the Qur'aan, We place a veiling barrier between yourself and those who do not believe in the Akhirah (so that they can cause you no harm).**

وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ كِتَابًا أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذُكِّرَتْ رَبِّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَوْ أَعْلَىٰ ۚ أَدْبَارِهِمْ نُفُورًا ۝٤٦

**46. And We place a veil on their hearts lest they should understand it (the Qur'aan), and**

**a prop in their ears** (so that they do not accept the Qur'aan to be from Allaah). (This is because) **When you mention only** (the attributes of) **your Rabb in the Qur'aan** (without mentioning any attributes of the gods that the Mushrikeen worship), **they turn on their heels in aversion** (in resentment).

نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰ إِذْ يَقُولُ الظَّالِمُونَ إِنَّا تَسْتَعِينُونَ ۖ إِلَّا رَجُلًا مَّسْحُورًا ﴿٤٧﴾

**47. (O Rasulullaah ﷺ) We know best what they (the Kuffaar) listen to when they attentively listen to you** (only so that they can mock you) **and** (We know best what they discuss) **when they whisper (conspire) in secrecy saying** (to those who follow Rasulullaah ﷺ), **“You are merely following a bewitched man (affected by magic).”**

أُنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾

**48. Look how they call you names** (such as a bewitched man, a poet, a magician, etc) ! (The fact of the matter is that) **They (and not you) have gone astray (are misled) and will not find the way** (back to the truth. Therefore, to substantiate their false positions, they use every means to discredit Rasulullaah ﷺ).

وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاقًا إِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٤٩﴾

**49. They (the Kuffaar mockingly) say, “Is it that when we turn into bones and pieces** (when our bodies decompose after death), **we will be resurrected (raised) as a new creation?”**

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾

**50. Say (to them), “You may (even) become stones or iron...”**

أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَن يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَىٰ هُوَ قُلْ عَسَىٰ أَن يَكُونَ قَرِيبًا ﴿٥١﴾

**51. ...or any other creation that seems appealing in your hearts** (even if you wish to turn into things that seem lifeless, more lifeless than decomposed bone and flesh, Allaah will still resurrect you after death). **Soon they will say, “Who will resurrect us?” Say, “He Who created you the first time** (from nothing can certainly create you again from your decomposed matter). **They will then nod their heads to you saying, “When will it (resurrection) be?” Say, “It will probably occur very shortly** (therefore you have very little time to prepare).”

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِنَّا لَنِنتُمُ إِلَّا قَلِيلًا ﴿٥٢﴾

**52. The day when He will call you** (from your graves when an angel will blow the trumpet), **you shall respond by praising Him and** (because of your fear and the great length of the Day of Qiyaamah) **you will**

think that you stayed only for a little while (in the world and in your graves).

وَقُلْ لِّعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمُ الرِّسَالَاتِ ۚ كَانِ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ﴿٥٣﴾

**53. Tell My bondsmen (servants) that they should speak what is good (to Muslim and Kaafir alike). Undoubtedly Shaytaan will (make every attempt to) create friction (trouble) between them (especially by what they will say to each other). Indeed Shaytaan is an open enemy to man (and will spare no effort to lead man to Jahannam by causing them to fight each other).**

رَبُّكُمْ أَعْلَمُ بِكُمْ إِنَّ شَآئِرَكُمْ لَمَّا تُشَآعِدُكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ﴿٥٤﴾

**54. Your Rabb knows you best. (Because He knows you best) He may show mercy towards you if He wills (if you deserve His mercy) and if He wills He may punish you (if you deserve punishment). We have not sent you (O Muhammad ﷺ) as a warder (a guard) over them. (Since even Rasoolullah ﷺ was no warder to force people to do anything, we common people are certainly no better. We should therefore always speak kindly to others and not be harsh with them even though they do wrong.)**

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَاتَّيَدْنَا دَاوُدَ زُورًا ﴿٥٥﴾

**55. Your Rabb knows best who is in the heavens and the earth (and therefore knows best who deserves what). (In accordance with this knowledge,) We have favoured some Ambiyaa above others (knowing who deserves more honour. Consequently, We made Ibraheem ؑ Our friend, Muhammad ﷺ the best and most beloved) and granted Dawood ؑ the Zaboor.**

قُلْ ادْعُوا الَّذِينَ رَعَيْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾

**56. Say (to the Mushrikeen), “Call on those that you consider (as gods) besides Allaah (when you are in difficulty). (When you do this, you will discover that) They are unable to remove difficulties from you, nor can they shift (it away from you).”**

أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾

**57. Those (gods) that the Mushrikeen call upon (whom they worship, such as Nabi Isa ؑ and the angels) also seek a means to approach their Rabb, (tuying with each other to see) who of them shall be closest and they (also) aspire for His mercy while fearing His punishment (How can they be worshipped when they themselves worship Allaah?). (Therefore, worship Allaah Only and forsake all gods because) The punishment of your Rabb (for those who commit Shirk) is frightening indeed.**

وَأَنْ مِنْ قَرْيَةٍ إِلَّا أَخْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْفَيْمَةِ أَوْ مَعَذَّبُوهَا عَذَابًا شَدِيدًا ۚ كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٨﴾

**58. We shall destroy every town before the Day of Qiyaamah** (thereby punishing the Kuffaar) or (if not, We shall) **severely punish it** (punish the Kuffaar of these towns in the Aakhirah). **This has been recorded in the Book** (the "Lowhul Mahfoodh").

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآلِيتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَنْ نُرْسِلُ بِالْآلِيتِ إِلَّا تَخَوِيفًا ﴿٥٨﴾

**59. The only factor that prevented Us from sending Aayaat** (miracles that people requested) **was that the former people had rejected them**, (We therefore did not allow people to see miracles when We knew that they would reject them because punishment immediately overtakes people who reject miracles that they themselves ask for). **We granted the** (pregnant) **camel** (that came out from a rock) **to the** (nation of) **Thamud as an eye-opener** (by which they could believe that Saalih عليه السلام was Allaah's Nabi), **but they treated it unjustly** (they still did not believe him and killed the camel. Thereafter, they were all destroyed). **We send Aayaat only as warnings** (to convince people to accept Imaan).

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّءْيَا الَّتِي آرايَكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةُ الْمَعْنُونةُ فِي الْقُرْآنِ وَنُحُوفُهُمْ قَمَازٍ وَهُمْ لَا يَسْمَعُونَ ﴿٥٩﴾

**60. (O Rasoolullaah ﷺ, remember the time) When We told you that** (the knowledge of) **your Rabb surrounds people** (Allaah knows the past, present and future behaviour of people). **We only made the sight** (of Jannah, Jahannam and everything else in the heavens) **that We showed you** (during your journey of Mi'raaj) **and the accursed tree** (Zaqqoom) **mentioned in the Qur'aan** (in Surah 37, verses 62-66 and Surah 56, verses 52, 53) **as trials for the people** (to see which of them will believe you and who will not. There were therefore those who did not believe that Rasoolullaah ﷺ went on Mi'raaj and those who argued that a tree cannot grow in the fire of Jahannam). **We** (continuously) **warn them** (against kufr), **but it** (the warnings) **only increases their rebellion** (insolence) **tremendously** (and then they even start mocking).

وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ ءَسْجُدَ لِمَنْ خَلَقْتَ طِينًا ﴿٦٠﴾

**61. (Remember the time) When We** (created Aadam عليه السلام and) **told the angels**, "Prostrate to Aadam!" **they all prostrated except Iblees**. He said, "Should I prostrate to one whom You have created from mud (when I have been created from fire, which is superior to mud)?"

قَالَ أَيْتٰنَكَ هٰذَا الَّذِي كَرَّمْتَ عَلٰٓيَ كُنْ اٰخَرٰنِ اِلٰى يَوْمِ الْقِيٰمَةِ لَا حَتٰنَ لَكَ ذٰلِكَ اِلَّا قَلِيْلًا ﴿٦١﴾

**62. He** (Iblees) **said**, "Are You telling me that this is the being whom You have (most) honoured above me (I cannot accept this) ? If You grant me (a little) respite (time to live) until the Day of Qiyaamah, I will surely gain control of his (Aadam عليه السلام's) progeny (and lead them astray) except for a few individuals (Whom You protect from me)."

قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَاِنَّ جَهَنَّمَ جَزَاؤُهُمْ جَزَاءً مُّوَفُوْرًا ﴿٦٢﴾

**63.** (Accepting his request for life until Qiyaamah,) **He (Allaah) said, "Go (from here) ! Whoever of them (mankind) will follow you, then Jahannam will definitely be ample punishment for them."**

وَأَسْتَفْزِزْ مَنْ اسْتَطَاعَتْ مِنْهُمْ بَصُوتُكَ وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ  
وَالْأَوْلَادِ وَعَدُوهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿٦٣﴾

**64. "Fool (misled) as many of them as you can with your voice (with music and everything else that calls them to sin), attack them with your cavalry and infantry (with all your might), be a partner in their wealth (by causing them to indulge in stealing, interest and other sins of wealth and by causing them to spend for ulterior motives) and (be a partner in their) children (by causing them to have illegitimate children and by using their children to lead them astray) and promise them (long lives and that there will be no resurrection)."** The promises that Shaytaan makes are only deceptive (a delusion to mislead you, so do not fall for them).

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَلَّمِي بَرِّيكَ وَكَيْلًا ﴿٦٤﴾

**65.** (Allaah told Iblees further) **"Indeed you will have no control over My (chosen) bondsmen (because I shall protect them from your guile)."** Your Rabb suffices as a Protector (with Allaah as Protector, no one else's needed).

رَبُّكُمُ الَّذِي يُرِيكُمُ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا ﴿٦٥﴾

**66.** Your Rabb is He Who causes (drives) the ships to move with you so that you may seek from His bounty (sustenance). Indeed He is Most Merciful to you (by creating all the means of livelihood for you).

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِيَّاهُ فَلَمَّا نَجَّيْكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ  
الْإِنْسَانُ كَفُورًا ﴿٦٦﴾

**67.** When any adversity afflicts you at sea, all those (gods) that you call (to for help) besides Him are lost to you (on this occasion, and then you call to Allaah for help). (However,) **When He rescues you (from drowning and brings you safely) to land, you turn away (from worshipping Him and again start worshipping your false gods). Man was ever ungrateful (for Allaah's favours to him).**

أَفَأَمْنُمْ أَنْ يَحْصِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا ﴿٦٧﴾

**68.** Do you feel secure (fearless) against Him causing you to sink in the end of earth? Or (do you feel secure against Him) unleashing a storm that rains stones on you, after which you shall not find a protector (to save you from it) ?



أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَيَغْرِقَكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوكُمْ عَلَيْهِ تَابِعًا ۝٦٩

**69. Or do you feel secure against Him returning you (to the sea) and then sending a severe windstorm to (against) you (which will sink your vessels) ? Then you will be drowned because of your kufr (not because of any injustice from Us) and you will not find any avenger (to pursue) against Us (because there will be no wrong to redress and none has power against Us).**

وَلَقَدْ ذَرَرْنَا بَنِي آدَمَ وَجَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُم مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا فَضِيلًا ۝٧٠

**70. It is indeed true that We have granted honour to the children of Aadam ﷺ (by granting him superior intelligence, an eloquent tongue, a beautiful appearance and much more). (In addition to all the favours We have blessed man with,) We carried him on land (on animals and other means of transport) and sea (on sea-faring vessels), provided him with pure sustenance and granted him great superiority over many of Our creation. (Whereas the best of mankind are better than the best of other creation, there are many who are worse than Allaah's other creation.)**

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ۝٧١

**71. (Do not forget) The day when We will call every person by his Imaam (by his Nabi and his record of deeds). As for those who will be given their books (the records of their deeds) in their right hands, they will be the ones who will read their books and will not be oppressed in the least (they will not be deprived of the reward of any good act).**

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ۝٧٢

**72. Whoever is blind (to the way to guidance and salvation) in this world will be blind in the Akhirah (unable to see the way to Jannah) and will be even more astray (in the Akhirah because unlike the situation in this world where there is a possibility of repenting, there will be no chance for repentance in the Akhirah).**

وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَةً وَإِذَا لَا تَأْخُذُوكَ خَلِيلًا ۝٧٣

**73. (Referring to the request of the Mushrikeen that Rasoolullah ﷺ should remove some poor Sahabah from his company before they could associate with him, Allaah says,) They had almost come close to turning you (O Rasoolullah ﷺ) away from that which We have revealed to you (not to drive the sincere Muslims away from your company) so that you may attribute something different to Us. (Had you done what they requested and driven the poor Muslims away,) They (the Mushrikeen) would (surely) then have taken you as a friend.**

وَلَوْلَا اَنْ تَبَيَّنْتَكَ لَقَدْ كَذَّبْتَ تَرَكُنُ اِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٤﴾

**74. If We had not kept you firm** (by saving you from wrongdoing), **you could have** (possibly) **inclined slightly towards them** (because of their persistence and convincing manners).

اِذَا اَذَقْنَاكَ ضَعْفَ الْحَيٰوةِ وَضَعْفَ الْمَمٰتِ ثُمَّ لَا تَجِدُكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾

**75. In that case** (had you acceded to their requests,) **We would have let you taste double punishment in this life and after death. Then you would not have found any assistant for you** (to help you) **against Us.**

وَإِنْ كَادُ الْاَيْسَفُ زُوْنَاكَ مِنَ الْاَرْضِ لِيُخْرِجُوْكَ مِنْهَا وَاِذَا لَا يَلْبَثُوْنَ خِلَافَكَ اِلَّا قَلِيْلًا ﴿٧٦﴾

**76. They** (the Mushrikeen of Makkah) **were close to uprooting** (forcefully expelling) **you from this land (Makkah) to remove you from it** (However, Allaah commanded Rasulullaah ﷺ to leave by himself.) **If this had happened** (if they had forcefully driven Rasulullaah ﷺ away from Makkah), **only a few of them would have remained behind you** (because Allaah's punishment would have destroyed them).

سُنَّةٌ مِّنْ قَدْ اَرْسَلْنَا قَبْلَكَ مِنْ رُّسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيْلًا ﴿٧٧﴾

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**77. This** (practice of destroying those who forcefully expelled their Rusul) **was Our practice with Our Rusul that We sent before you. You will not find any change in Our practices** (In our ways and methods of working).

اقِمِ الصَّلٰوةَ لِدُلُوْكِ الشَّمْسِ اِلَى عَسَقِ الْاَيْلِ وَقُرْاٰنَ الْفَجْرِ اِنَّ الْفَجْرَ كَانَ مَشْهُودًا ﴿٧٨﴾

**78. Establish salaah from the decline of the sun** (after midday or after sunset) **until the darkness of the night** (referring to the Zuhr, Asr, Maghrib and Isha salaahs), **as well as the Fajr salaah. Indeed the Fajr salaah is attended** (by the angels). (Rasulullaah ﷺ said that the angels of the day and the night alternate each day. They all gather during the time of the Fajr and Asr salaahs. When the angels who were with man during the night ascend to Allaah, He asks them in what condition they had left His slaves. They reply that they left them while they were performing salaah and they found them the day before while performing salaah. [Bukhari])

وَمِنَ الْاَيْلِ فَتَهَجِّدْ بِهِ نَافِلَةً لَّكَ عَسٰى اَنْ يَّعْبَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا ﴿٧٩﴾

**79. In a portion of the night perform the Tahajjud salaah that is an extra (salaah) for you. Soon your Rabb will accord to you** (O Muhammad ﷺ) **the "Maqaam Mahmood"** (The Maqaam Mahmood is an exalted position that only Rasulullaah ﷺ will occupy on the Day of Qiyaamah. This position will be the envy of all creation. It will allow him to intercede on behalf of the entire creation).

وَقُلْ رَبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَّاجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا ﴿٨٠﴾

80. (When making Hijrah to Madinah, Rasullullaah ﷺ was commanded to) Say, “O my Rabb! Allow me to enter a pleasant (righteous) place (Madinah), allow me to leave (Makkah) pleasantly and grant me such authority from Yourself that is coupled with (Your) assistance (so that I may be able to overcome all my enemies).”

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨٠﴾

81. Say, “The truth (Imaan, Islaam) has arrived and falsehood (kufr, Shirk) has disappeared. Indeed, falsehood was bound to disappear.” (Rasullullaah ﷺ recited this verse as he broke the idols in the Kabah after conquering Makkah.)

وَنُزِّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ الْخُسَارَا ﴿٨١﴾

82. We have revealed such a Qur'aan that is a cure (from physical and spiritual diseases) and mercy for the Mu'mineen. (However,) It only increases the loss of the oppressors (the Kuffaar are plunged further into kufr each time they hear the Qur'aan because they reject everything they hear).

وَإِذَا أَعْمَنَّا عَلَى الْإِنْسَانِ آعْرَضَ وَنَأْبَحْأَنِيهِ وَإِذَا مَسَّهُ الشَّرْكَانَ يئُوسًا ﴿٨٢﴾

83. When We grant favours to man (the Kaafir), he turns away (from thanking Us) and, changing direction, he goes far. And when hardship (poverty, illness) afflicts him, he becomes despondent (loses hope because he has no faith in Allaah).

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَبِكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا ﴿٨٣﴾

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84. Say, “Every person (Muslim and Kaafir) practises in his own way (manner). Your Rabb knows best who is the most rightly guided (and He will reward or punish accordingly).”

وَلَيْسَ لَّوْنُكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٤﴾

85. They (the Jews) ask you (O Muhammad ﷺ) about the soul (What is it?). (Without giving a detailed reply to the question, Allaah commands Rasullullaah ﷺ to) Say, “It is from the command of my Rabb (It is from among Allaah's creation).” You have been granted only a little bit of knowledge. (The knowledge of mankind and that of Rasullullaah ﷺ is extremely little compared to the knowledge of Allaah. Whereas man cannot even understand the reality of the soul that is within him, how can he hope to understand Allaah as He really is?)

وَلَيْنُ شِئْنَا لَنُدْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا ﴿٨٥﴾

86. (Making it clear that everything, even divine revelation is a bounty from Allaah which only He can preserve, Allaah says,) If We wish, We could certainly snatch away whatever We have revealed to you (O Rasullullaah ﷺ), after which you will not find a helper against Us (to retrieve it)...

إِلَّا رَحْمَةً مِنَّا إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا ﴿٨٦﴾

87. ...unless (Allaah chooses not to take it away, for this will then be) with the mercy of your Rabb. Indeed His grace (bounties) on you has been tremendous.

قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ۝٨٧

88. Say, "If mankind and the Jinn combine to (try to) produce something similar to this Qur'aan, they would not be able to produce anything like it even if they assistant each other."

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ۝٨٩

89. Verily We have fully explained every type of subject matter to mankind in this Qur'aan. However, most people (the Kuffaar) have chosen not to accept (remain ungrateful).

وَقَالُوا لَنْ نُؤْمِنَ بِكَ حَتَّىٰ تُفَجِّرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ۝٩٠

90. They (the Kuffaar) say (to Rasoolullah ﷺ), "We shall never believe in you until you cause a spring (fountain) to gush forth for us from the earth..."

أَوْ تَكُونُ لَكَ جَنَّةٌ مِّنْ نَّجِيلٍ وَعَنْبٍ فَتَجْرِلَ الْأَنْهَارُ خِلَالَهَا فَتَجِيرُوا ۝٩١

91. ... "Or (until) you have a special orchard of dates and grapes, amid which you cause rivers to flow strongly."

أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا ۝٩٢

92. ... "Or (until) you drop the sky upon us in fragments (pieces) as you claim (will happen to us if we reject), or (until) you bring (Allaah and the) angels before our very eyes (to prove that you are a true Nabi)."

أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ زُخْرِفٍ أَوْ تَرْفَىٰ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُفْيَاكَ حَتَّىٰ تُنْزِلَ عَلَيْنَا كِتَابًا تُفَرِّهُ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ۝٩٣

93. ... "Or (until) you have a house of gold or you ascend to the sky. And we will never be convinced of your ascension until you send to us a (divine) book that we can read." Say, "My Rabb is Pure! I am but a human (mortal) and a Rasool (How can you expect me to do all of this by myself? Only Allaah can make this happen if He wills)."

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ۝٩٤

94. The only factor that prevented people from accepting Imaan when guidance came to them was that they said, "Has Allaah sent a human as a Rasool?" (All the Ambiyaa ﷺ were humans because they preached to humans.)

قُلْ لَّوْكَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ السَّمَاءِ مَلَكًا رَسُولًا ﴿٩٥﴾

95. Say (in reply to them), "If there were angels walking (very) peacefully on earth, We would have sent to them an angel from the skies as a Rasool (However, since there are humans on earth, We have sent a human because he can best relate to them)."

قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٩٦﴾

96. Say (O Rasoolullah ﷺ), "Allaah is enough as Witness between myself and you (it is enough for Him to know that I am true). Verily He is Informed (aware) and Watchful of His slaves."

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ يُؤْتِيهِمُ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمِيَائًا وَبُكْمًا وَصُمًّا أُولَٰئِكَ هُمُ الَّذِينَ كَفَرُوا فَهُمْ أَصْحَابُ مَا أُصْحَبَ رَبُّهُمْ سَوِيًّا ﴿٩٧﴾

97. He is rightly guided whom Allaah guides (grants understanding). You shall never find any allies (helpers) besides Allaah for (the guidance of) those whom He sends astray. On the Day of Qiyaamah We shall raise them (those gone astray) on their faces, (and they will be) blind, dumb and deaf. Their abode shall be Jahannam. Each time it (the intensity of the fire) abates (lessens), We will increase its intensity (so that their punishment should not be lessened).

ذَٰلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَإِذَا كُنَّا عِظَامًا وَرَفَاءَ إِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٩٨﴾

98. This is their punishment because they rejected (denied) Our Aayaat and said (with ridicule), "Will we be resurrected as a new creation when we have become bones and fragments (broken pieces)?"

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَّا رَيْبَ فِيهِ فَاِلَى الظَّالِمُونَ إِلَّا كُفْرًا ﴿٩٩﴾

99. Do they not see that the same Allaah Who created the heavens and the earth is capable of creating the likes of them (who are much smaller than the heavens and earth) ? He has appointed for them a term (the time of their deaths and Qiyaamah) about which there is no doubt. The oppressors (Kuffaar) refuse to do anything but commit kufr (thereby continuously showing ingratitude to Allaah).



قُلْ لَّوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَتُورًا ۝١٠٠

**100.** Say, "If you people were in control of the treasures of my Rabb's mercy (sustenance and good), you would hold back (from giving anything to anyone) for fear of spending (lest you be left with nothing). (This is because) Man was ever miserly."

وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ فَنَسِيَ بَنِي إِسْرَءِيلَ إِجْءَاهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَٰمُوسَىٰ مَسْحُورٌ ۝١٠١

**101.** Indeed We granted Moosa عليه السلام nine clear Aayaat (to prove to the people that he was Allaah's Rasool. These were his staff, his shining hand, the drought which affected the people of Fir'oun, shortages in their produce, the flood, the locusts, the ticks, the frogs and the blood [see verses 107 to 133 of Surah 7]), so ask the Bani Israa'eel when he came to them and Fir'oun said to him, "O Moosa! I really think that you are bewitched (and therefore have a disturbed mind)."

قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِصَآئِرٍ وَإِنِّي لَأَظُنُّكَ يُفْرِعُونَ مَثْبُورًا ۝١٠٢

**102.** He (Moosa عليه السلام) replied, "You know very well that only the Rabb of the heavens and the earth revealed these (Aayaat) as eye-openers (for you and your people to realise that He is Allaah). And, O Fir'oun, I really think that you will be destroyed (if you do not mend your ways)."

فَارَادَ أَنْ يُسَوِّفَهُمْ مِنَ الْأَرْضِ فَأَعْرَفْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ۝١٠٣

**103.** So he (Fir'oun) intended to annihilate them (Moosa عليه السلام, Haaroon عليه السلام and the Bani Israa'eel) from the face of the earth, but We drowned him and all those with him.

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَءِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ۝١٠٤

**104.** Thereafter (after Fir'oun and his army were drowned), We said to the Bani Israa'eel, "Live (peacefully) in the land. When the promise of the Aakhirah (Qiyaamah) comes, We shall gather you all together (However, the Mu'mineen will soon be separated from the Kuffaar and each will head for their different destinations)."

وَالْحَقُّ أَنْزَلَنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ۝١٠٥

**105.** (Just as Moosa عليه السلام was given many miracles, Rasulullaah ﷺ was given the greatest and everlasting miracle, which is the Qur'aan.) We have revealed it (the Qur'aan) with the truth, and with the truth did it come. We have sent you (O Muhammad ﷺ) only as a carrier (bearer) of good news (of Jannah for the Mu'mineen) and a warner (to the Kuffaar that they will enter Jahannam).

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا ۝١٠٦

**106. We have divided the Qur'aan** (into Surahs and verses) **so that you** (O Muhammad ﷺ) **may recite it steadily** (at intervals) **to the people** (so that they may understand and learn it) **and We have revealed it gradually** (over a period of approximately 22 years, 2 months, 22 days).

قُلْ اَمْوَايَهِ اَوْ لَا تُؤْمِنُوْا اِنَّ الَّذِيْنَ اُوْتُوْا الْعِلْمَ مِنْ قَبْلِهٖ اِذَا يُتْلٰى عَلَيْهِمْ يَخِرُّوْنَ لِلْاَذْقَانِ سُجَّدًا ۝۱۰۶

**107.** (However, despite the truth of the Qur'aan and the fact that it has been revealed and structured to facilitate easy understanding, many people still refuse to believe in it. You cannot force them to believe. Therefore,) **Say** (to them), **"Believe it or do not believe** (but prepare to face the consequences). **Verily, those who were granted knowledge before this** (the Jews and Christians before the coming of Rasoolullah ﷺ believe that the Qur'aan is from and Allaah and they revere it so much that they) **fall prostrate on their chins** (faces) **when it is recited to them...**

وَيَقُوْلُوْنَ سُبْحٰنَ رَبِّنَا اِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُوْلًا ۝۱۰۷

**108.** ...and they say, 'Pure is our Rabb (He never breaks promises) ! Without doubt, the promise of our Rabb has surely come to pass (Allaah promised us in our scriptures that He would reveal the Qur'aan to Muhammad ﷺ and He has done this).'"

وَيَخِرُّوْنَ لِلْاَذْقَانِ يَسْكُوْنَ وَيَزِدُّهُمْ حُسْنًا ۝۱۰۸

**109.** They fall weeping (excessively) on their chins and it (the Qur'aan) increases their humility (their submission to Allaah). (One who recites or hears this verse being recited should perform Sajdah.)

قُلْ اَدْعُوا اللّٰهَ اَوْ اَدْعُوا الرَّحْمٰنَ اَيَّٰمًا تَدْعُوْا فَلَهُ الْاَسْمَاءُ الْحُسْنٰى وَلَا تَجْهَرُبِصَلَاتِكَ وَلَا تَخَافُ بِهَا وَابْتَغِ بَيْنَ ذٰلِكَ سَبِيْلًا ۝۱۰۹

**110.** Say, "Call Allaah or call Ar Rahman. By whichever name (from his 99 names) you call to Him, (it makes no difference because) to Him belongs the most beautiful names. Do not recite (the Qur'aan) loudly in your salaah (so that you do not disturb others and not to cause the Mushrikeen to mock you), nor softly (so that your followers are able to hear and learn), but seek a path in between these (two extremes)."

وَقُلِ الْحَمْدُ لِلّٰهِ الَّذِىْ لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَّهٗ سَرِيْكٌ فِى الْمَلٰٓئِكَةِ وَلَمْ يَكُنْ لَّهٗ وَلِيٌّ مِّنَ الدُّنْيَا وَكَبِيْرٌ تَكْبِيْرًا ۝۱۱۰

**111.** Say, "All praise is for Allaah, Who has not taken a child (has neither sons nor daughters), has no partner in kingdom and is not so weak that He requires an assistant. Declare His greatness in abundance."